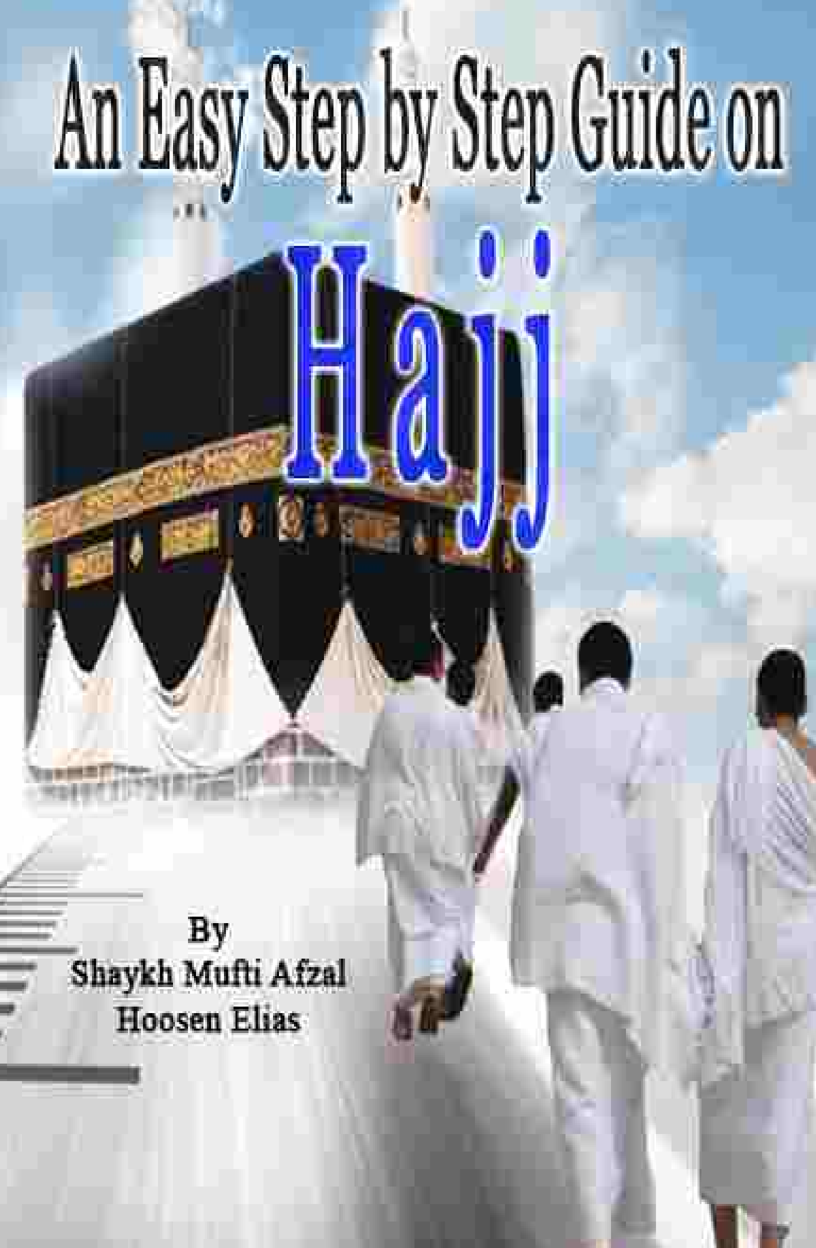


An Easy Step by Step Guide on Hajj

By
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An Easy Step by Step method on Hajj.

All Praise is due to Allaah, our Creator, Nourisher and Provider. Peace and Blessings be upon all the Ambiyaa υ and upon the last and final Rasul (Messenger) - Muhammad ρ. Peace and blessings upon his companions who accepted and propagated DEEN (religion) to the entire world.

By the Grace of Allaah, tonight after Maghrib, in Masjid -e- Nabawi ρ, (date: 14th January 2003 - 13 Zil Qaadah 1423), I have decided to pen an easy step by step method on Hajj. This book will comprise of the major aspects concerning the laws of Hajj, practical tips about travel, stay, procedure in the Kingdom, what to do and what not do, so that it will serve as a handy guide and it will alleviate hidden fears especially for the first timer, Insha Allaah. For those who have already made this trip it will serve as a revision and also an update. Any comments, suggestions or criticism are always welcomed.

The book will go through 4 stages, viz:-
Before Hajj in South Africa (or your home country);
Before Hajj in Madinah and Makkah;
In Hajj;
After Hajj;

The book intends to share information on Hajj for the young and old, healthy and sick, children and incapacitated, male and female, first-timer and one who goes often, for one going walking or travelling by bus.

Before Hajj

A potential Hajji should:

1.) Pay all debts before proceeding for Hajj or make adequate arrangements for instalments to be met in their absence, or seek permission of travel from whoever you owe money. It is

not good to find yourself making tawaaf and near you is one whom you owe thousands ;

2.) If you have harmed someone, seek their forgiveness. If you have taken someone's valuables, money or property, return everything to their rightful owners. Come before Allaah in front of the Ka'bah and in Arafaat with a clean slate;
3.) It is not necessary to visit relatives and friends;
4.) It is a gross waste of money to have huge get-togethers, Hajj – farewell parties etc. With the amount of money spent on these shows one can send a poor person for Hajj;
5.) It is not becoming of a Muslim to advertise via television, radio or newspaper that one will be going for Hajj on a certain day and will be proceeding from the house to the airport at such and such a time, this is begging;
6.) One should discourage relatives and friends from coming to the airport. One couple goes for Hajj and half the village and tribe is there to see them off. Beside the airport officials getting nervous, many haraam activities take place such as photography, intermingling of sexes, hugging of na-mahrams, Salaat is generally missed and the potential Hajji starts off on the wrong footing. How sad;
7.) Travel light, we have provided a luggage list at the end of the book;
8.) If you are on any special medication, carry them with an additional prescription;
9.) If you use spectacles, take a spare if possible or at least a valid latest prescription;
10.) It is advisable to mark your luggage with a coloured ribbon around the handle of the bag;
11.) Do not write your physical address on the label which your travel agent provided. At some airports there are thieves observing addresses to burgle your house in your absence;
12.) It is best to have someone stay in your home in your absence or let someone constantly check on your home;

13.) Do not forget to have your lights, water and telephone bills be paid in your absence. Lest you return to a 'dark' house with no 'line' to dial out;

14.) Make sure you have:-

a. A valid confirmed return flight ticket;
b. A valid, proper Hajj contract between yourself and the Hajj agent, even if it be a dinner-talk arrangement;
c. In your contract increase the clauses on the delays, postponement and cancellation of flights;
d. Have the following clauses explained:-
    i. Duration and quality of stay in Madinah, Makkah, Azzizia, 5 days, after 5 days etc.
e. Make sure you understand your contract from every aspect and angle;
f. Have a photocopy of your passport;
g. A valid health certificate;
h. 4 extra photos;

15.) Remember that most Ulema state that it is Waajib (compulsory) to seek education of the basic fundamental laws of Hajj;

16.) Do not read too many books on Hajj. One book may say something and the other may say something else, you will become totally confused. Read ONE reliable, authentic book on Hajj;

17.) Know it is not necessary to memorise tens of duaas before proceeding for Hajj, the least you should know is **???**

18.) Attend Hajj classes. Do not go to those Ustaads who rebuke and classify all others as wrong;

19.) Teach the females the procedure of attending Salaat with Jamaat, how to follow the Imaam especially during the performance of Salaatul Janaazah;

20.) A medical list for the journey has been included at the end of the book (B);

21.) Avoid worrying about horror incidents related to you by those whom you visited or visited you. Every Hajj is

unique to ever Hajji. Practically every Hajji will have some sort of difficulty at some stage or another, if this did not happen then when will the cleaning, cleansing and purifying take place;

22.) Separate your Travellers cheques from it's receipts, when packing;
23.) Find out the season in which you going so that you can pack accordingly;
24.) Make sure you have the "Tanazul" drafts before your departure. These days you can have your Tanazul, cash and T/C's in Saudi Riyals;
25.) Rest adequately before your flight/s from your country;
26.) Do not forget to:
    a. Read 2 Rakaats Salaat us Safr (of journey) before leaving your home. Pray for an easy and accepted Hajj. Beseech for protection of Imaan, family and property;
    b. Once you have decided to go for Hajj, constantly pray 2 Rakaats Nafl Salaat for easiness. Do this regularly, express your weakness and see the results;
27.) You will go to the airport, generally the agent or his deputy or your relative aids you in checking your luggage in and obtaining your 'boarding pass';
28.) You will be given a bar- coded docket as a receipt for your luggage. If (Allaah forbid) your luggage is lost then you will have to produce that docket to place a valid claim;
29.) If you are not going directly to Jeddah but are in transit then make sure you know whether your luggage is going directly or being dropped off with you at the transit airport;
30.) You will proceed with your hand luggage, passport and boarding pass to the immigration area. Here you will be asked to fill in a departure form;
31.) On the passport cover have the following information:-
    a. Name – in full
    b. Passport number
    c. Date issued

d. Expiry date

This information will help you to easily fill any departure or entry form of any country.

32.) You will then go through customs or have your hand luggage scanned after all searchers are done the immigration officer will stamp your passport;

33.) Then you are allowed to wait in the International departure lounge. Await your flight; perform Salaat if it is time. Do not leave your luggage un-attended. Do not be bewildered by the duty – free shops and forget your goals;

34.) Make the Zikr of Allaah in abundance. Your Hajj journey has just started. Welcome.

35.) Have you taken:-

a. Your Ihraam cloths
b. Your walking shoes / footwear
c. Your sunglasses
d. Your head- gear (ladies) – to use whilst in Ihraam
e. Your money – belt – general one , ihraam one
f. Your bags of patience
g. Your tapes to give to the bus driver to play on the long journey between Jeddah and Madinah and then even longer journey between Madinah and Makkah
h. One Kitaab on the laws of Hajj
i. One Kitaab on the virtues of Hajj;
j. One Kitaab on the History of Rasulullaah ρ;
k. We recommend
   i. Kitaabul Hajj by Mufti Aashiq Illaahi (A.R)
   ii. Virtues of Hajj by Sheikh Zakariyyah (A.R)
   iii. Muhammad ρ – The last Rasul of Allaah by Mufti A.H.Elias
l. Did you listen to these tapes:-
   i. 1 hour virtues and History of Madinah
   ii. 1 hour virtues and History of Makkah
   iii. 1 hour virtues and History of Kaabah

iv. 1 hour virtues and History of Maqam e Ibrahim
v. 1 hour virtues and History of Zam Zam
vi. 1 hour virtues and History of 5 days of Hajj and names and places in Hajj

You may obtain these tapes from Radio Islaam (011) 854 7021/2/3. We have now completed stage one, i.e. Before Hajj in South Africa or any other country – Alhamdulillaah.

Stage 2: Before Hajj

Johannesburg to Jeddah and stay in Madinah then to Makkah then Umrah and stay before 5 days of Hajj.

Stage 2 can be divided into 5 parts:-

1.) Johannesburg/ Durban/ Cape Town to Jeddah or with a stopover then Jeddah;
2.) To and in Madinah;
3.) To Makkah;
4.) Umrah;
5.) Stay before 5 days of Hajj

1.) Johannesburg to Jeddah

We hope you have ordered sea- food or fruit platter, if the food served on the airline is doubtful. If it is Salaat time on the plane, then certain airlines have a small Jamaat Khana or if possible make wudhu and perform Fardh Salaat, standing in the beginning and then sitting if forced to do so. Generally from South Africa, slightly right to the flight direction is Qibla. If due to uncontrollable circumstances one Salaat missed then make Qadhaa on arrival in Jeddah.

Once your plane lands in Jeddah then alight with your hand – luggage.

You will land at the Hajj terminal. Once in the terminal, generally you are given some free literature. At this juncture, the males and females will be separated. There are plastic benches for sitting purposes and toilet/ wudhu facilities. Take benefit of these. From entry to exit of this procedure it can take 1 hour to 3 hours, so not panic or get excited. Give all female members of your family their own passports. This section is where random health checks are made.

Then you are ushered via officials into another section. Whilst being seated on wooden hospital type benches, each Hajji is given a card to fill in general arrival information. An official checks this card and adds some information on it also. Whilst seated here you can see your women folk and also the normal immigration passport control officers, separated from you by a gate, which is supervised by an official. When the immigration official is free or completed processed a Hajji, the gate supervisor allows one Hajji at a time to proceed. However, there are many immigration officials, some processing the male passports whilst others the females.

These days due to bar codes, sticker systems and computer technology the procedure is much faster. You will then go to another counter where your passport is checked and then to another counter where your passport is checked and then to another standing official who further checks your passport and then you will be lead through a door for a quick, swift, friendly body search.

Now you will see everyone's luggage scattered on the floor. Immediately, locate your luggage and wait for your female companions or if they are before you, they should gather the luggage and wait for you.

These days (+2002) you have the wonderful chance of using the scanning system. So place your luggage for scanning and once the official is happy, he will put a sticker on the bag. Alternatively go to the counter and the officials there will do a random spot check and

on satisfaction they will put a sticker on your bags. You must know that every bag, no matter how small it is has to have the sticker to prove it has passed custom check point.

Then one official will check each bag for the sticker and tick it after that the porters will take your luggage- which is loaded on to the trolley – to its respective section of the Hajj terminal. Do not worry, you may get the impression that they are going to run away with your luggage, but they will take it to the area demarcated for your country, in the Tent Hajj Terminal.

Remember you are not the only one going for Hajj and Hujjaaj are not only coming from your country. For organisation and control purposes each country has its own location, co-ordination area, grouping spot in the Tent Hajj Terminal.

South Africa's gathering spot is to the furthest last right spot when one is exiting from customs into the Tent City.

Once you have passed customs and come out of the concrete building into the Tent City, the United Arab Agency Officials are waiting to take your "Tanazul" draft and process it. This, depending on the crowd can take some time and sweat. Remember, full charge for adults and ½ for those under 12. This draft - "Tanazul" is for:-

1.) Your bus transport from Jeddah to Madinah
2.) Your bus transport from Madinah to Makkah
3.) Your bus transport in the 5 days of Hajj
4.) Your bus transport from Makkah to Jeddah

Sometimes one does not use bus transport from Jeddah to Madinah, but takes a plane instead, then after Hajj, on return to Jeddah airport a refund is obtained from the United Arab Agency officers present at the airport. This also applies to (4.), if one uses a taxi to reach Jeddah to take your flight home.

Due to bar codes, these days (+2002), the procedure is slightly faster at the point where the "Tanazul" is received. However, know you

have also paid for your air-conditioned tents in Mina and tents in Arafaat. Be cautious, your agent must not re-charge you for so called upgraded air-conditioned transport on any journey, whether it is from Jeddah to Madinah, Madinah to Makkah or Makkah to Jeddah. If he does so, report him.

Now you are in the Tent City, enough food and drinks of your choice is available. Adequate toilet and wudhu facilities are present and sufficient arrangements have been made for Salaat. There is even a Masjid, near South Africa's located spot.

You have 2 choices:-

1.) Adorn ihram and go to Makkah.
2.) Go to Madinah

To go to Makkah, one has to go by bus.

To go to Madinah one has 2 choices:-

1.) To go by bus which most people (Hujjaj) use or
2.) To go by air.

To go by air the procedure is, firstly change currency into Riyals, then go to the Saudi Airlines and purchase a ticket to Madinah. Average price is around 210 Saudi Riyals, half price for children. They would want you to bring your luggage in front of their offices, approximately 3 hours before the flight.

If you are successful in flying, then on reaching Madinah, you will be given a slip of paper at the terminal, which denotes where your passport is, in which office in Madinah, because the passport was taken away before you boarded the plane for Madinah.

From Madinah airport to your Hotel etc, you will have to hire a taxi at a negotiated price, ranging from 100 to 200 Riyals per taxi. However, if you are in a group of 45 plus then the Hajj Agency of Madinah which is called Adila, upon prior notification will send a bus to the airport, to bring your group to Madinah City, each Hajji

paying SR 10. The bus will make one stop at the Adila then straight to your place of residence in Madinah.

However, one must inform your agent that you took a flight so that when arrangements are made for you to go by bus to Makkah then prior arrangements have to be made for your passport to move from aviation office to bus office. Even if you are going by air from Jeddah to Madinah then the United Agency Control Centre in your area will put a sticker on the back of your passport and record that you left from Jeddah either by bus or air. If going by bus, handover your passport to United Agency. When there are 40 to 45 ready to leave for Madinah, names are called out as per passport and then together with your luggage on a trolley you will be ushered off to the bus area. Make sure your luggage is loaded via a hyster onto the bus, make sure all your bags are on the bus, otherwise you will go to Madinah and your luggage will feel lonely in Jeddah.

One will generally expect one's Hajj Agent or his rep or a SAHUC member to be there to aid etc, but do not expect this to happen. If this happens, pray 2 extra Rakaats. Now you are boarding to go to Madinah, get ready for a 6/8/12 hour journey. If you are going to Makkah get ready for a 2/ 3 hour journey. Before the bus journey to either Madinah or Makkah, try to use the bathroom and toilet facilities properly. The toilet facilities en-route to Madinah (2002) are pathetic. As a rule before journying between Jeddah and Madinah, Madinah and Makkah or 5 Days by bus, drink tea less so that you don't need to use the toilet en- route. At times you want to go to the toilet but on seeing the condition of the toilet, you change your mind.

Comment on those who wear red scarves

Basically there are 3 types of people who wear red scarves:-

1.) Students
2.) Arab nationals

3.) Arab national or others who use this headgear to denote that they prescribe to Salafiaat (non-conformity to any Madhab of Fiqh).

To Madinah by bus and in Madinah / To Makkah by bus and in Makkah

To Madinah

The bus will leave Jeddah and make one/ two stops before Hijri (Government Bus Depot) outside Madinah. The toilet facilities are not good but are improving. Food is adequately available at these stops. At Hijri, the stop is +- 1 hour, your passports are processed. If you are delayed at Hijri then know that there are adequate toilet, wudhu, Salaat, café and medical facilities present inside the building. However, when you alight make sure you know how to return to your Bus. All the busses and drivers look alike. Note the number of the bus, where the bus finally stopped. Use permanent markers as guides not food vendors who are constantly moving.

The above paragraph also applies to journey from Madinah to Makkah when the bus will stop at Hijri and then at "Zul Hulaifah", where one adorns the Ihraam for Umrah. After Hijri the officials will give you a slip of paper. Keep this safely for it contains information where and in which bag/ section your passport is safely stored. Your agent will ask you to write your name as it appears on the passport and passport number on the slip of paper. When he draws the manifest for his passengers to leave for Makkah, this information will be useful in locating and mobilizing your passport for the journey to Makkah.

En- Route to Madinah

The bus stops so that Salaat can be performed and meals taken. This is an ideal place to feed Hujjaj of other countries. Last year (2002), I was extremely hungry and was eating a meal of curry and rice at 3 riyals in that a huge group of Hujjaj entered the restaurant but due

to their tight budget they could not release 1 riyal for a meal. This is a typical case of most Hujjaj. Thus the affluent should feed such Hujjaj and Allaah will reward you abundantly.

On arrival in Madinah

See that your luggage is off loaded. The bus driver on the instruction of the "Adilla" - the name of the "Mohassah" in Madinah will take you to your hotel. First rest and if Salaat is being performed, join in. After resting, take ghusl, put good clothing on, apply perfume (itr), then with full humility go to present your Salaat wa Salaam to Nabiρ.

THE REWARD OF SALAAT IN MASJID-E-NABAWI ρ

There is great reward in performing Salaat with Jamaat in the Masjid-e-Nabawi ρ.It is related in a Hadith that Rasulullaah ρ said that the reward of one Salaat with Jamaat, in my Masjid, is greater than a thousand Salaats (anywhere else),with the exception of Masjid-e-Haraam. The reward of the Salaat with Jamaat in the Masjid-e-Haram is more superior by hundred thousand. (Al-Targheeb Wat Tarheeb).

FORTY SALAATS IN MASJID-E-NABAWI ρ

Hadhrat Anas τ narrates from Rasulullaah ρ that whosoever reads forty Salaats in My Masjid without missing one,it will be written for him that he is free from Hell (Jahannam),and free from punishment and free from Nifaaq (Hypocrisy). (Narrated by Ahmed and is reliable - as in Targheeb Wat Tarheeb Lil Munzari - Vol 2 - pg 215)

SALAAT IN MASJID-E-QUBA

Hadhrat Aseed bin Zaheer Ansaari τ narrates that Rasulullaah ρ said that one Salaat in Masjid-e-Quba is equal to one Umrah. (narrated by Tirmidhi and it is said to be good and rare).

Hadhrat Sahl bin Haneef τ narrates that Rasulullaah ρ said that whosoever made purity (i.e. wudhu) and then came to Masjid-e-Quba and performed any Salaat there, then he has received the reward equal to one Umrah. (narrated by Ahmed, Nisai, Ibn-e-Maajah, Hakim and it is said with reliable chain of narrators,as in Targheeb Vol 2 - pg 218.)

JANNATUL BAQEE.

Near Masjid-e-Nabawi ρ, lies the famous graveyard of Madinah Munawwarah called Jannatul Baqee. Visit this place also and at the time of visiting, present Salaam in this manner:-
"Salaam upon those staying here who are Mo'mins and Muslims and Allaah's Mercy be upon those preceding (us) and coming after (us) and if Allaah wills (Inshaa-Allaah) we also will be definitely meeting you".

Thousands of Sahaabah, Taabi-een and the Pious Predecessors are buried in Jannahul Baqee. Amongst them are the son-in-law of Rasulullaah ρ, Hadhrat Uthman Ghani τ, Rasulullaah ρ's uncle Hadhrat Abbaas τ, his ρ's grandson, Hadhrat Hasan bin Ali ρ and Rasulullaah ρ's son Hadhrat Ibraaheem, and his daughters, Ruqayyaah, Zainab, Umme Kulthum and his aunties and pure wives and his special attendant, Abdullah bin Masood and Abdur-Rahmaan bin Auf τ and Hadhrat Sa'd bin Abi Waqqaas τ are buried there and according to one narration Hadhrat Sayyidah Faatimah's grave is also there.

VISITING THE MARTYRS OF UHUD.

During your stay in Madinah Munawwarah, it is good to go to Uhud, which is the name of a mountain. Rasulullaah ρ said, "Uhud loves us and we love it." (At-Targheeb Vol 2 pg 230.)
In the third Hijri, there was a battle near Uhud. The polytheists of Makkah Mukarramah, attacked the Muslims. Rasulullaah ρ and the Sahaabah τ fought back and seventy Sahaabah τ were martyred at that time.

Rasulullaah ρ was also injured. The enemies wounded him and his uncle Hadhrat Hamzah bin Abdul Mutallib τ, was martyred. The graves of those who were martyred are in one section of the graveyard. Walls have been constructed on all sides .The door is netted so that one can see through, but always locked.

The graves of Hadhrat Hamzah and Hadhrat Mus'ab bin Umair τ, can be seen from the outside and are away from the door. The graves of the other great personalities are near the walls. When present here, make Salaam with the same words which are used for Jannahul-Baqee.

"And Allaah is the One who gives ability and help.
Completed in goodness and All Praise is due to Allaah, the Rabb of the entire universe."

In Madinah

After practically, every Fardh Salaat an announcement is made for the performance of Salaat ul Janaaza. So after Fardh Salaat as normal raise your hands and make duaa, although those around you will not do so. Whilst making duaa the call for Salaat ul Janaaza will be made. “Rajul” - man, “Amwaat”- many, “Tifil” - child. The ladies may also perform the Salaat ul Janaaza behind the Imaam in both Harams. Between the Fardh Salaat and the Salaat ul Janaazah one may read ONLY the tasbeeh e ghurba – wrongly known as Tasbeeh

e Faatimah i.e. 33 Subhaanallaah, 33 Alhamdulillaah, 34 Allahu Akbar.

Jumuah

The procedure of Jumuah is as follows: try to go as early as possible to get place. Read the Quraan and make zikr. As soon as Zawaal expires, Adhaan will be given then a +- 4 minute break, perform your 4 rakaat Sunantul Muakkidah, then the Imaam will greet the congregation with As Salaam u Alaikum and another Adhaan will be given, followed by two Khutbas and then 2 Rakaats of Salaat of Jumuah. Then you can complete your remaining Salaat i.e. 4 Rakaats Sunnat Muakkidah and 2 Rakaats Sunnat e Ghair Muakkidah and 2 Nafl. Be cautious do not read Salaat of Jumuah without wudhu.

Ziyaarat

Generally your guide will take you on a visit to various historical sites in Madinah. Taking you to various Masjids and Uhud and then to the date market. Try to go to Masjid e Quba on Saturday walking or by bus/conveyance and Masjid e Qiblatain on Thursday. We will list a few Masjids with a very short history of each and some new photos.

Ziyaarat of Baqi

We include a diagram and some aerial new photos of Janatul Baqi. Also some notes on those blessed ones who are buried there. The women are not allowed to visit Baqi.

Ziyaarat of Masjid e Nabi ρ

Find some new shots of some important areas in the Masjids and a brief history of the pillars of significance found therein. It is good to

perform 40 congregational Salaats in Masjid e Nabawi ρ. However, it is not Fardh, Waajib or Sunnat. If not done there is no sin. It is not Fardh/ Waajib or Sunnat to perform Salaat in the "Rawdah garden of Jannat".

Shopping in General

Avoid taking shopping lists of people, especially relatives and friends. Firstly, you will inevitably buy the wrong item, secondly, it will waste your valuable time, and thirdly, it will eventually create ill feeling between you and those who sent you with the list. It is permissible to shop. Make the intention of helping/ aiding the people of both these cities. Avoid jewellery shopping especially for others. Know that you may have to pay for overweight and do not spend so much that you do not have money for Damm e Shukr etc.

Ziyaarat for Men and Ladies

Men can present Salaat was Salaam most of the times. In 2002, the Masjid e Nabawi ρ was kept open till 11pm, thus between 10pm to 11pm was the best time for Ziyaarat. Women times are constantly changing. So inquire from the reception for the latest changes. It looks like Government policy to discharge ladies making Ziyaarat. Ziyaarat for ladies is becoming very tedious and also dangerous at times. It is Fardh to protect one's life and Mustahab to go for Ziyaarat.

Ladies in both Harams

In Madinah the ladies section is properly demarcated and ladies may go to the Masjid for Salaat. If they perform in their hotel rooms, it is better. In Makkah, although the ladies section is marked, the large crowds lessen the system and supervision. It is better that the ladies perform in their hotel rooms. In both cases once the crowds swell and touching becomes inevitable, then definitely during those times

ladies should perform Salaat in their hotel rooms. The situation gets to such a level of chaos in the Haram of Makkah that maybe some one may rule that the men should stay at home due to fear of being overridden by women.

What to do in Madinah

Besides shopping do the following:-

1.) Perform Salaat with Jamaat, constantly – in fact learn how to perform 2/ 3/ 4 Rakaats of Salaat as Salaat ought to be made. Learn how to perform Salaat ul Janaaza as well.
2.) Try to complete at least one Khattam of Quraan in Masjid e Nabawi ρ, if you go early to the Masjid, you can read ½ juz/para before the Fardh Salaat and ½ juz/para after Sunnat of the Fardh Salaat or after Fajr or Asr, so that Quraan is read and one is not wasting time in the outflow of the Masjid.
3.) Read Durood in Abundance.
4.) Make Ziyaarat of the grave of Nabi ρ / Hadhrat Abu Bakr τ/ Hadhrat Umar τ as often as possible.
5.) Make Ziyaarat of Jannatul Baqi
6.) Visit the places of Historical significance in Madinah.
7.) Walk to Masjid e Quba.
8.) Give charity.
9.) Feed the poor.
10.) Study and educate yourself – for you have a lot of time on your hands.

What you must notice in Madinah

1.) In the Masjid, the blue covered Quraans have the same Arabic script that we use; this is the same in Makkah.

2.) There is a normal time gap between Adhaan and Iqaamat, this gap decreases as the crowd increases, this is the same in Makkah.
3.) The Masjid in Madinah closes, not so in Makkah.
4.) The Bazaars in Madinah close early, not so in Makkah during the last few days before Hajj.

From Jeddah to Makkah by bus

The bus will take you from Jeddah airport to Makkah. It will stop at the Mohassasah office in Ajyad in Makkah. There you will be given two things, a card and a wrist band. Both are important. This card will be plasticized with your photo on it, by your agent. When you receive this card you will officially become a Hajji. This card will gain you legal access to the tents in Mina/ Arafaat. It also has details of your tent location in Mina and Arafaat. The above will not be repeated for it is the same for those coming by bus from Madinah to Makkah. The entry procedure for them is the same as the one coming/ entering from Jeddah to Makkah.

From Madinah to Jeddah for Makkah by air

If you decide to go by air from Madinah to Makkah via Jeddah, then this is the procedure to be adopted. Your agent will inform the necessary offices so that your passport reaches Madinah airport before your flight. You go to Madinah airport, hand your luggage in and receive you boarding pass. Before going into transit they will identify you via your passport and then you will be allowed to board. After a 1 hour flight you are in Jeddah domestic airport, from here you will have to locate the office where your passport went, inform the officials. Now they will allocate a bus for you to take you to the Hajj terminal. This may take time, when you reach the Hajj terminal, go to your countries section. From there you will be put on a Bus to Makkah for Umrah.

Currently, our research shows that the airports of Jeddah are outside the Meeqat and the city of Jeddah is within the Meeqat. That is why one does not have to adorn Ihraam when one goes shopping in Jeddah.

The trip to Makkah from Madinah via Jeddah by air can be lengthy, instead of saving time, one may actually loose time. However, it is good for the elderly, sick, very old and incapacitated who cannot manage the lengthy, tedious 8 to 12 hours journey from Madinah to Makkah by bus. These people can rest in Jeddah airport then proceed.

Umrah- your stay before Hajj

From Madinah to Makkah

Your agent will inform you when you are to depart from Madinah. Plan yourself carefully, prior to that go and present Salaat was Salaam to Nabi ρ and make duaa that Allaah brings you back again to Madinah. The ladies may go to the nearest wall adjacent to the grave of Nabi ρ and present their Salaat was Salaam.

Now make sure that your luggage is on the bus to Makkah. Get ready for an 8/ 12/ 16 hour journey. The bus will first go to Hijri, outside Madinah, for this major passport control/ check etc. Then the bus will go to Zul Hulaifah/ Masjid e Shahjara/ Bir e Ali +_ 12 miles from Madinah. This is where Nabi ρ adorned Ihraam under a tree; try to adorn your Ihraam here. The facilities are excellent. Toilet, shower, wudhu, Masjid amenities are good. However, when you alight, take note of the following:-

1.) Where your bus is parked ;
2.) The number of the bus ;
3.) The colour of the bus ;
4.) Any other landmarks or signs around your bus.

Remember, all busses look alike, so do the drivers, in blue overalls. This is an area where one can easily get lost, confused, worried and we have seen many weeping here. Men and women entrances are separate. One is not allowed to take any luggage into the Masjid. Let valuables be secured somewhere in luggage, with wife etc. Take a ghusl of Ihraam, adorn two pieces of cloth of Ihraam, wear valid footwear, enter Masjid, head still covered, perform two rakaats Salaatul Ihraam, make intention, remove head gear, recite Talbiyyah. You are now in the state of Ihraam. All the restrictions and prohibitions must now be adhered too.

JINAAYAAT - THE PROHIBITIONS OF IHRAAM AND THE DETAILED PENALTY ON THE CONTRAVENTION THEREOF.

The following eight Jinaayaat are prohibited for both Umrah and Haj.

1) Using perfume.
2) For men to wear sewn clothing.
3) For men to cover the head or face and for women to cover the face.
4) Removal of hair.
5) To cut the nails.
6) Sexual intercourse.
7) To discard any Waajib act.
8) To hunt a land animal.

DON'T LIST OF IHRAAM.

The women should take ghusl in hotel and then do the section above in Masjid. If they are in 'Haiz' or 'Nifaaz' then they only have to make intention and read Talbiyyah to enter the Ihraam. Children who can understand should be taught and explained as to what is happening. Children who cannot understand, the Ihraam should be

put on them by their guardians. Then the tedious and generally tiresome lengthy trip to Makkah starts. Each trip is a miracle.

Various stops are made, some for Salaat, others for food, for re-fuelling, for spot passport checks. Generally the facilities on the road are not good. It is advisable to alight from the bus and walk around so that the blood circulation takes place. Nearing Makkah, one is given "padkos" – some light meal – zam zam, bread, cake, dates etc, carry an empty plastic packet to carry all this to your room in Makkah. Very near Makkah, one final major check point is done and a guide gets on the bus to take the driver to the South African Mohassasah in Ajyad in Makkah. The bus stops at Mohassasah. The driver is taken by the guide with the passports into the office, officials come and hand you a card and wrist band. Both are important. This card will be plasticized with your photo on it, by you agent. When you receive this card you will officially become a Hajji. This card will gain you legal access to the tents in Mina/ Arafaat. It also has details of your tent location in Mina and Arafaat.

The aids from the Mohassasah accompanying the driver and passengers are taken off at various hotels with their luggage. Make sure you are left at the right hotel, where you are booked in, and that all your luggage is off-loaded. You may have either a voucher for your stay or if you are lucky your agent or his representative will be there to receive you. We suggest that you go to your room and rest.

However, be careful you are in the state of Ihraam, do not have relationship with your spouse, or use perfumed soap, or itr or fragrant shampoo.

Do not forget to take a Hotel card when you are in either Makkah or Madinah. If you are misplaced then you can be re-positioned quickly. Then generally one goes in a group, led by someone experiences to the Haram, many people will be seeing the Ka'bah for the first time. It is good to enter from Babus Salaam, situated on Safa/ Marwah

side. *This is not compulsory.* One does not need a valid reason not to enter through this door; there will be no sin or penalty. On seeing the Ka'bah, duaa is accepted. Imaam Abu Hanifa (R.A) would make this duaa: "Ya Allaah accept my duaas, wherever duaas are accepted."

LIST PLACES WHERE DUAAS ARE ACCEPTED

We make duaa: "Ya Allaah, accept our present duaa, past duaa and future duaas." The duration of duaa depends on the temperament of your companions. Do not unnecessarily delay or even rush your companions. Be moderate.

FARAAIDH OF UMRAH

There are two acts from the above which are Fardh:-

1) To adorn the Umrah Ihraam which occurs on making the intention for Umrah and saying the Talbiyaah.
2) To make Tawaaf.

WAAJIBAAT OF UMRAH.

There are two things which are Waajib for Umrah.

1) To make Sa'ee between Safaa and Marwah.
2) To shave or to trim the hair after Sa'ee.

It is MASNOON to make Raml and Idhtibaa' in Umrah.

Umrah is Sunnat-e-Muakkidah.It is Sunnat-e-Muakkidah for that person who was destined to reach Makkah Mukarramah,to perform Umrah once in his lifetime.

More than this is Mustahab.

THEN MAKE UMRAH WHICH IS DESCRIBED BELOW.

Points to worry about

1.) Make Istilaam properly, make intention, then extend your hands towards the Hajre Aswad and kiss the palms;
2.) Make Istibah for all seven rounds;
3.) Make Ramal for the first three rounds only;
4.) Do not hurt, push or harm others;
5.) In the state of Ihraam do not touch the Hajre Aswad or Rukn Yamani;
6.) Drinking Zam Zam;
7.) Make any permissible dua in any language whilst making tawaaf;
8.) Do not forget to make the 9th Istilaam before going for Saee;
9.) Do not sprint, dash between the two green lights whilst performing Saee;
10.) Ladies must not jog between the two green lights whilst performing Saee;
11.) Do not forget to perform 2 rakaats Waajibul Tawaaf after Tawaaf ANYWHERE in the Haram;
12.) One may combine tawaafs and then perform the Salaats in one session later;
13.) 2 rakaats Salaat after Saee is Nafl;
14.) Specify, stipulate and confirm the price that the barber is going to charge for shaving your head before sitting on his chair, generally they trick you by showing 3 fingers but end up, quarrelling, demanding 5 Riyals and they will tell you that 3 Riyals for "Qasr"(trimming) and 5 Riyals for Halq.
15.) Whilst your head is being shaved 3 acts are Mustahab:-
    a. Face Qiblal;
    b. Smile;
    c. Read Takbeer, Tahleel;

16.) After the men are out of Ihraam they can cut about 20/25 mm, finger tip length of hair, from the ladies, to take them out of Ihraam. This can also be done before you remove your hair.

Now if you want to you can eat ice-cream, drink tea/coffee and go back to the hotel room. Make ghusl and dress in normal Shari clothing.

What to do know in Makkah, before re-adorning Ihraam on the 8th Zill Hajj

1.) Perform Salaat with Jamaat regularly;
2.) Between the Fardh Salaat and the Salaat e Janaazah, one may perform 2 Rakaats of the Sunnats, if there is to be performed.
3.) Make as many Tawaafs as possible; the best time to make Tawaafs is 11pm to 2pm. It is reported in Tirmidhi, "Whosoever visits my house and performs 50 Tawaafs, returns home like one whom his mother has just given birth too (free from minor sins)". So make 50 Tawaafs;
4.) It is permissible to perform Umrah before Hajj;
5.) More Tawaaf is better than more Umrah;
6.) Try to make 1 Khatam of The Noble Quraan in Makkah;
7.) Perform your Qadha Salaat;
8.) Value the place;
9.) It is permissible to shop but do not overdo it;
10.) Eat good food and sleep well;
11.) Do not claim to be an authority on Islaam, when you are not so;
12.) Attend the various programmes of reliable Ulema;
13.) Avoid acts of Bid'at and Shirk, strictly;
14.) Do not congregate in hotel lobbies and waste away your most valuable time;
15.) Avoid unnecessary company;

16.) Understand you are valuable, you are a Muslim, make duaa for the entire Mankind;

Visit to Jeddah

If one wants to go to Jeddah then the procedure is as follows; generally the agent charges a normal fee and arranges a day trip to Jeddah. This includes a visit to various Masjids, some graves, lunch and shopping. If you want to go with your family, then go to the Mohassasah office with one photo each, then at the office, a permit will be issued to you for the day trip, use it on that day. On the road to Jeddah, both going time and coming time there will be policemen to verify entry documents.

Wheelchair information

It is permissible to use a wheelchair for the journey, on the journey, for Tawaaf, for the 5 days etc. If one has one's private wheelchair then one has to go to the governmental offices situated behind Safa/Marwah for a weekly permit. This will allow you to enter the Haram. The disadvantage of this is, daily permission is to be sent.

It is better to get a government approved and serviced wheelchair from one of their outlets. In 2002 it was near the general Hospital in Ajyad. They may take a deposit or your Mohassasah card. On returning the wheelchair you will get back your deposit. However, get a wheelchair that does not have a foot pedal but rather a plastic strap. If it does have a metal foot pedal than be cautious as to how you push the wheelchair. Pushing the wheelchair onto others from the back is extremely painful and you may injure someone on the path very seriously. Be absolutely considerate of others. In the 5 days the wheelchair can be used to load the luggage.

The Walking Hajj

Before discussing the 5 days of Hajj, day to day, some useful information on the walking Hajj has to be shared. Mufti Aashiq Illahi Bulanshari Muhajir Madani (A.R.) once asked me how I perform Hajj, after I explained he gave a suggestion that we go to Arafaat and pitch a tent and spend the day under it. I replied, that we are South Africans, we are made out of Sugar Candy and that we will melt and die. However, on reaching Makkah, whilst having various question and answer sessions on the roof top, I promoted the idea and eight of us were ready.

The plan of action was simple, each one of us were going to bring 1 metre of nylon rope, 1 single bed sheet and some big napkin pins. Upon reaching Masjid e Namira in Arafaat, instead of going to the South African tents which is about 3 kilometres from Namira, we looked for the first suitable spot and using the equipment we pitched a tent. We then passed the day of Arafaat under these make shift tents. The next year our numbers doubled and ever since it has been on the increase.

Another strategy was that we used when we were around 300 people was to read Fajr on the Mina/Muzfdalifah border. This meant leaving the South African tents before Fajr and making Fajr at the Mina/Muzdalifah border at the first time then proceeding immediately to Arafaat. Then we used to camp at Namira and then proceed to Muzdalifah/ Mina border to camp for the night of Eid. In this way we have a head start always. It worked and still can work for those groups which do not have large numbers.

However, our numbers swelled to 1500, when the currency exchange rate was good and the total South African contingent was 7000, now we average around 800 to 1000. Moreover, many have learnt what and how we plan the walk and have started to lead their own groups. All Praise is due to Allaah, we encourage such groups and make duaa they increase.

Due to huge numbers we added new methods and techniques. Huge South African Banners and flags, we have divided groups into 50's with their own sub Ameers. We use neon- ribbons as markers. Ladies adorn them on the back of their heads, whilst men wear it at the back of the Ihraam. A group in proportion to total quantity are appointed to serve as "sweepers". This is to ensure that no one is lost/left behind/misplaced.

Although we clearly state that it is good to walk. It is better, easier, cheaper, safer, hassle free, comfortable and more rewarding to walk. Some Ulema go from hotel to hotel and even over radio stations try to discourage walkers. But this seems to have an adverse effect, the more propagation against walking the more people that walk. It can be safely and academically proven that it is more rewarding to walk. I do not want to go into the academics here, but will soon Insha – Allaah deal with this matter in a separate treatise. These days we walk to the South African tents in Arafaat and so far we have, by the Grace of Allaah Only, returned more than the quantity we started with.

The stride goes on, if you are fit, healthy, young and not incapacitated, then walk. It is permissible to use the busses.

Walking requirements

1.) A good, knowledgeable, pious, strong Ameer who can make a decision and is certain of what he is doing;
2.) Banners/ flags/ markers and ribbons must be used if group is more than 100;
3.) Good inter communication system between leader in front and Ameer in the centre and sweeper in the back;
4.) A good pair of footwear which is Shari compliant. Females may use any footwear of their choice, whilst male's footwear must have the raised foot bone exposed and the ankle bones

bare. Use the footwear before the 5 days so that you become accustomed to it;

5.) Long umbrellas for men who are later going to use it as a walking stick and colourful short umbrellas for females, so it can be used as markers later;
6.) Essential little medication;
7.) A few books to read;
8.) Hajji mat with pillow;
9.) Backpack if possible;
10.) The lighter the better;
11.) Pair of sunglasses;
12.) An empty plastic bottle of water;
13.) Small empty plastic bag for stones.

The walking road has many facilities and amenities. It is a tar road, plenty of food and drinks available on the route. There are water sprouts every 12 metres and shower/ toilet facilities every 50 metres and clinic facilities every 300 metres. No bus fumes, no other form of traffic, only walkers. The road is marked to indicate how far to Arafaat. The first two walks are done in air extracted blower fans from Makkah to Mina and we also walk in sheds. There are sheds from one end of Mina to the other, and we walk mostly in the dark. That is why; the route to take is to walk. By walking, you make your Hajj, by taking the bus, the Hajj is made for you.

They have now put benches to rest between the water sprouts. There is also a Pilgrims Rest Service area where one can stop to find all necessary facilities therein. In the bus if you have companions who are troublesome, you are stuck with them but if you can avoid walking with troublesome people. However, if you are not well, weak, incapacitated, then don't walk. It is not permissible for the husband to walk and send his wife with the bus or visa versa.

Hajj with the bus

Take all that has been stipulated under section for walking but one may use a small bag and not necessarily a backpack. Travel lightly. Some agents arrange private transport at a further cost. In all cases, note and be informed from where and at what time your bus is leaving. Make sure you are at the correct spot and right time to travel. This applies for all journeys, whether from Makkah to Mina, Mina to Arafaat, Arafaat to Muzdalifah, Muzdalifah to Mina.

Generally the bus has difficulty in reaching Muzdalifah. Make sure and be certain that the bus leaves you in Muzdalifah and not on the out skirts. Also many times the bus leaves you in Muzdalifah not to return. So you must walk from Muzdalifah to Mina. Know the road to your tent/ camp in Mina. In most cases you will have to make you own arrangements from Mina to Makkah and after Tawaaf e Ziyaarat find your own transport back to Mina. Try to excess the Saptco Public Transport or take a taxi +- SR 10 per passenger.

If your agent has arranged private transport from Makkah to Mina, be on time. Try not to use the transport back to Makkah or Azzizia on the 5^{th} Day of Hajj. It is absolutely chaotic and everyone is rushing back to Makkah. The roads are jam packed and this short trip can take hours. Take a slow walk back to Makkah, make many stops, rest a lot, do not rush, there is enough food, water, toilet amenities available on the road path.

Information on walking

We have explained the basic requirements to be taken. The lighter the better, more Talbiyyah the easier. This applies both to walking and bus. You should have a vague idea of the route. This will aid if you get misplaced. You will not get lost. When over 50% of the Hujjaj are walking in one direction, how can you get lost.

There is enough food/ fruit/ drinks on the walking road. You will not Insha Allaah die of starvation as some agents tell you. I do not think that up to date, one Haji died on the walking road out of

starvation. You should know when you are walking and have a rough idea of where you are stopping, walk slowly. You are doing the walking Hajj not the running Hajj. You should walk at a normal pace, so that the slower ones are catered for. You should serve others and not want to be served.

The most difficult walks are from Masjid e Namira to the tents. This is because you now walk for +-3 kilometres on road that has every type of vehicle on it. Lately the government is trying to devise a system whereby all busses etc will stop at the outer ring road and the inner roads will be free from vehicles. They have succeeded to a great extent.

Wheelchairs are available outside the Haram, At times it is better to use the wheelchair, than to go by bus. Weigh the pros and cons and make the decision. We have walked with elderly people on wheelchairs and babies in prams, 79 year old men, 69 year old women, 6 year old children and those who have the last ailment. No one dies, all survived. Most of them are still alive as I write. When a person makes Umrah 7 times around the Ka'abah it is about 0.5 kilometres. Between Safa and Marwah is about 375 metres, thus 7 rounds is equal to 2.6 kilometres. Thus in Umrah you walked 0.5 + 2.6 + 0.5 = 3.6 Kilometres. You did not faint etc. The distance between Makkah to Mina is 3.9 Kilometres till the tent is around 4.5 Kilometres. It is easy, our suggestion is that you try the first walk, between Makkah and Mina, if you find it easy and comfortable then attempt the next.

The distance between Makkah and Mina is around 4.5 kilometres = about 3 hours

The distance between Mina and Arafaat (till the tent) is around 12 kilometres = about 5 hours

The distance between Arafaat and Muzdalifah is around 5 kilometres = about 2 ½ hours

The distance between Muzdalifah and Mina is around 5 kilometres = about 3 hours

The time varies due to pace, number of stops, duration of stops, climate and co-ordination.

The 5 days of Hajj by bus

At the time stipulated and place of pick up, you will board the bus to Mina from Makkah on the first day. This can take from 15 minutes up to 2 hours. The bus has to make 2 loads as per government requirements. From Mina after Fajr, sometimes your turn may come up to 10 am, do not panic, the authorities will make sure you will get to Arafaat. Wait your turn, then board the bus and it will take you to Arafaat, this can take anything from 1 to 4/5 hours.

After sunset, wait your turn. The bus will take you to Muzdalifah. This can take a long time and be most frustrating. Generally the bus does not come back to pick the first lot but stays with the second lot. Even the second lot is not taken to the Mina tents but left on any bridge or spot near the tents for you to find your way. Very few busses take passengers to Makkah, unless privately arranged or private transport properly organised. From Makkah there is a private transport organised by your agents or public transport by way of busses, official legal 'taxis' or public private 'taxis'. Agents arrange transport to reach Makkah etc, after the 5th Day of Hajj. It is better to walk back as explained earlier.

Ladies and men in 5 days

In the tent, men and women are separated in Mina and Arafaat work out a method of communication so that when the need arises, one is able to call one's partner. Some groups use mike systems, when calling for someone, be clear otherwise the wrong person may respond.

In Muzdalifah, one is lying near one's spouse etc because there are no official tents in Muzdalifah. Toilet facilities are different in Mina,

Arafaat, on the road and in Muzdalifah. Try to convince your agent to have separate sitting facilitates for men and women in the eating areas of the hotel.

The 1st day of Hajj in Mina

THE FIRST DAY OF HAJ.

8th ZIL HAJ.

On this day, after sunrise, all Hujjaaj will go to Mina after being in the state of Ihraam for Haj.

1) The mufrid and the Qaarin will both have their Ihraams on already.
2) The Mutamatti and those residing in Makkah will all adorn their Ihraams for Haj on this day. It is Sunnat to take ghusl before adorning the clothes of Ihraam. Thereafter one should read two rakaats of Ihraam and make the intention for Haj and then recite the Talbiyaah. One has entered the state of Ihraam after reading the Talbiyaah. From this moment, all the previously mentioned prohibitions of Ihraam apply.

In this state of caution proceed to Mina. Mina is about three miles away from Makkah Mukarramah. It is a wide field between two mountains. One should remain in Mina from Zuhr time on the eighth of Zil Haj upto the morning of the ninth of Zil Haj. To perform five salaats in Mina and to stay the night in Mina is Sunnat. If one stayed the night in Makkah or went ahead to Arafaat on this night, then it is Makrooh.

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Try to use the toilet facilities in non-busy times. The water in the toilet tap which has made you clean after passing urine and stool can be used for wudhu also. Aid the one in front of you in the wudhu lane, hold his Ihraam cloth, watch, specs etc. Do not jump the queue, but rather allow the emergency cases to go through. If the queue for wudhu is very long and the time of Salaat is running out encouragement towards making only the Fardh of wudhu should be given. Most of the time the facilities along the road attached to our camps are easily accessible and quiet.

The ladies and those who have difficulty in moving from one spot to another should be taught how to go to and from the tent/ toilet areas. If you go outside the South African tent area, go in groups,

make mental markers and avoid this when there is a rush outside. Avoid times of possible stampede occurrences like before and after early/late times of stoning jamaraats.

Organise the group, get a reliable Aalim to lecture after every Salaat, if possible. Do not waste your time, read Talbiyyah a lot. Make Quraan Tilaawat and zikr. Avoid, over eating, over talking, gossiping, back biting, fighting, quarrelling, dashing and wasting the food, pushing to get into the toilet or busses, shouting unnecessarily etc Your bags of patience can be used here.

Do not harm, hurt or injure anyone and do not let others harm you. Do not worry about what other groups are eating and drinking. Many make ludicrous statements such as 'in our tent so and so big Moulana is with us, only our stay in Mina is accepted'; 'Only in our tent the special mercy of Allaah is descending'; 'Only in our tent we have understood the real purpose of Hajj, others are wasting time'; 'In our tent the big 'cats' are with us' and so on and so on. This is the Satans deception. Avoid it.

Also in the night many tents engage in Bid'at. Avoid attending these gatherings. Any action which is a Bid'at at home does not all of a sudden become an action of 'Thawaab' (reward earning) in Mina/ Arafaat etc. If you cannot engage yourself in Tilaawat of Quraan etc, then sleep. Do not waste time in vain and futile talk which leads to nothing. Try to get up for Tahajjud. Value yourself, understand your status, and make duaa for Mankind.

2nd Day – To Arafaat then the night in Muzdalifah

THE SECOND DAY OF HAJ.
9th Zil Haj.

On this day, the greatest rite of Haj is carried out, that is the stay at Arafaat or "Wuqoof e Arafaat". Without this stay, the Haj is invalid and will not be redeemed through penalty.
After sunrise, when the sun has spread a little, leave Mina and proceed to Arafaat. Arafaat is about six miles from Mina. Some elders have recorded the reading of the following duaa when proceeding to Arafaat.

"Yaa Allaah, I turn towards You and rely on You and have intended to please You. Thus forgive my sins and make my Haj Mabroor (accepted), and have Mercy on me and do not deprive me and make my journey a blessed one and fulfill my needs in Arafaat. Definitely, You have Power (control) over all things. Yaa Allaah, make my moving in this morning a cause for obtaining Your Pleasure and a means of removing Your Displeasure. I move towards You and rely upon You and I have intended for Your Pleasure, so make me amongst those in front of whom You will boast, in front of those who are better and more superior than me. I ask of You, permanent forgiveness and security in this world and in the Aakhirat and send Durood upon the best of creations, Muhammed ρ and upon his household and upon his companions."

On sighting the Jable Rahmat (which is a mountain in Arafaat) recite

"Alhamdulillah, Subhaanallah, Allahu Akbar." and make whatever duaa you desire or else make the following duaa.

"Yaa Allaah, I turn to You and relied upon You and have intended to please You. Yaa Allaah, forgive me and accept my repentance and fulfill my requests and wherever I turn let there be good. I mention Your Purity and All Praise is for Allaah and there is no One worthy of worship but Allaah and Allaah is the greatest."

The time for the stay in Arafaat is anytime between zawaal on the 9th of Zil Haj upto predawn on the 9th. To be in Arafaat in the state

of Ihraam during this time, even for a a little while, or while passing through means that one has fulfilled the Fardh obligation of Wuqoof e Arafaat. If, on the other hand, one misses an opportunity to spend even a little while in Arafaat, then the Haj is not made.

It is Waajib to stay in Arafaat from after Zawwal till sunset. If one does not reach during this time but later in the night then Haj will still be made.

It is Mustahab to take ghusl after Zawwal and if no opportunity arises for this, then make wudhu, perform Zuhr at it's first time and commence the Wuqoof.

The Sunnat method is to perform Zuhr and Asr Salaats together with the Ameer of Haj (i.e. to perform Asr during the time of Zuhr.).There is a big Masjid called Masjid e Namarah,wherein the Imaam performs these two Salaats together.However,because all people cannot get there and all cannot fit into this Masjid and the reading of the two Salaats together without an Ameer is not proven the Hanafi Ulemaah of Indo Pak have granted a Fataawaa that these two Salaats should be read at their normal times in the tents with Jamaat. The Zuhr should be read on its time and the Asr on its time. The remaining time should be spent making Zikr and reciting the Talbiyaah and making duaa.

THE MASNOON METHOD OF WUQOOF E ARAFAAT.

One can make Wuqoof in any place in the field of Arafaat, from after Zawwal until sunset. The best place to perform the Wuqoof is the Jabl e Rahmat, which is the famous mountain near which Rasulullaah ρ made Wuqoof. If one cannot find the specific location, then the nearer one gets to it the better. However, if one has difficulty in going to Jabl e Rahmat or fears that he will find it

difficult to find his tent, then one may perform the Wuqoof in the tent.

The best and most superior thing to do is to stand facing the Qibla until Maghrib with raised hands making duaa. If one cannot stand for the whole duration, then one may sit for a while and when one's strength returns, stand again. For the whole duration, one should be engaged in Zikr, Tilaawat of the Qur'aan, Durood Shareef and Istighfaar. This must be done with utter humility, sincerity and in a pleading manner. At intervals one should recite the Talbiyaah. Make duaa for both Deeni and worldly needs and for your acquaintances, friends and for those who had specifically requested for duaas from you and for all the Muslims in general. This is a special time for the acceptance of duaas and should not be missed. On this day one should not engage in unnecessary talk but should spend all one's time in Zikr and duaa.

DUAAS IN ARAFAAT.

In Tirmidhi, it is written that Rasulullaah ρ said that the best duaa is the duaa of the Day of Arafaat and the best that I and the Ambiyaaa before me prayed is:

"There is no one worthy of worship but Allaah. He is Alone. He has no partner. For Him is the Kingdom and for Him is the Praise and He has Power over all things."

In Manasikh, Mulla Ali Qari τ reports from Tibrani that amongst the duaas of Nabi ρ during the time at Arafaat, is this one:

"Yaa Allaah, definitely You see my place and are listening to my words and You Know that which is outside of me and that which is inside me and nothing is hidden from You about my affairs. I am steeped in restrictions (difficulty).I am dependent. I am in need, seeking refuge, admitting to the fearful sins and acknowledging it. I

ask of You like one who is destitute. I plead humbly in front of You like a humiliated sinner and I call You like one who calls in fearful calamity and like one who calls You bowing his neck and whose tears are rolling and whose body is thin for You and whose nose is soiled by dust. Oh my Rabb, do not deprive me and be a great Aid and a great Mercy. Oh One Who is the best of Answerers(of requests),and Oh the best One Who gives Generously."

Imaam Bayhiqi τ has written in Shu'batul Imaan, that Hadhrat Jabir τ narrates from Rasulullaah ρ, that whichever Muslim, on the day of Arafaat, after Zawwal, while facing the Qibla says:

A hundred times
Then, a hundred times Surah Ikhlaas.
Then, a hundred times the following Durood:

Then Allaah says: "Oh my angels, what is the reward for my servant. He has made My Tasbeeh and My Tahleel and mentioned My Greatness and Dignity and obtained My (Ma'rifat) Knowledge,and has mentioned My Status, and has sent Durood upon My Nabi. Oh, my angels, You be witness that I have Forgiven him, and accepted his own intercession and if My servant seeks My intercession for all those in Arafaat, then I will accept his intercession."

Hadhrat Ali (May Allaah Honour his face), narrates that Rasulullaah ρ said that he and the previous Ambiyaaa made the following duaa:

"There is no one worthy of worship but Allaah. He is Alone. He has no partner. For Him is the Kingdom and for Him is the Praise and He has Power (Control) over everything. Yaa Allaah, create celestial light in my heart and light in my ears and light in my eyes. Yaa Allaah, open my chest and make my affairs easy and I seek refuge in You from the whispers of the chest and from the disorganisation and from the trials of the grave. Yaa Allaah, I seek refuge in You from

the evils of those things that enter the night and from those things that enter the day and from the evil of those things which the wind takes and moves and from those difficulties which are created in these times."

It is reported of Hadhrat Abdullah bin Umar τ that in Arafaat, after Asr salaat, he used to raise his hands and be engaged in Wuqoof. He used to say:

And this duaa:

"Yaa Allaah, Keep me steadfast on Hidaayaat (Guidance), and purify me through Taqwa (piety) and forgive me in this world in the Aakhirat."

Thereafter, he let his hands loose and stood silently for as long as it took one to recite Surah Fatiha, then he raised his hands once more and repeated the above procedure. (Hisn Haseen).

Make the above mentioned duaa and any other duaa one desires to make, and in whichever language one prefers. Pray with utmost attention, sincerity and humility. Duaa is actually that which comes from the heart. Particularly those duaas which have been proven for this occasion from the ahadith such as those mentioned above, should be read. The Talbiyaah should be recited in between duaas.

Many duaas have been reported from Rasululllah ρ which are not restricted to any time or place. These duaas can be prayed at all times. These have been gathered in the "Al Hizbul A'zam" and "Munajaat e Maqbool". One may read as much as one desires from these books in Arafaat. There is alot of time (in Arafaat) ,so one can read a great deal and ask in abundance. Some elders from here have also drawn up duaas which may be read. There is no harm in reciting these as well. It is, however important to recognise those duaas which are sunnat and which are proven to be so.

The movements by both walk and bus have been explained. Whether you walk to Arafaat or go by bus, rest and sleep. Remember that the Wuqoof time is after Zawwaal, do not make yourself tired before that. After Zuhr have your lunch and then try to stand in the open and make duaa, if you cannot do that, then do it in your tent. If you cannot do that then sit, if you are weak, then lie down and make duaa. Deen is easy, do not make it difficult.

Do not venture to leave your tent in Arafaat alone, you will get lost. If you want to move around, go in groups who understand the roads and have a sense of direction. It is not necessary to go to Jabal e Rahmat in Arafaat. Generally there are water tanks on the road-side, there are water outlets by way of hose systems. Use that to take a Sunnat ghusl in Arafaat.

Writing someone's name on the sands of Arafaat in the hope that that person is going to come to Arafaat or writing a person's name on a paper, then tying it in a cloth then hanging it on a branch of some tree in Arafaat or to greet Arafaat on behalf of someone, these actions are acts of Bid'at with no proofs, avoid them. Similarly, to map out along side another grave in Jannatul Baqi, thinking that by so doing one is going to be buried there is an act of sheer ignorance and Bid'at. To embrace and shake the hands of a na- mahram (one whom you can marry) in Arafaat or anywhere else is Haraam (prohibited). Do not end your Arafaat stay with a Haraam act.

In Arafaat the toilet/ wudhu facilities are not so good, have patience. Do not leave your tent immediately after sunset, when the official permission is given to do so. Generally there is such a rush of people departing for Muzdalifah that it is highly possible you will get hurt. Wait your turn and board the bus. Make sure you are left in Muzdalifah, anywhere, it does not matter.

The big Masjid in Mina is called Masjid e Khaif. The big Masjid in Arafaat in called Masjid e Nameera. The big Masjid in Muzdalifah is called Masjid e Mahshar al Haram. If all the busses have moved or

due to some reason your transport fails, then have a vehicle, set the price, be certain of it, then go to Muzdalifah. If you are going to walk to Muzdalifah, let the others go, the later you leave the better. According to other Mazhabs, pelting of Satan in Mina can start after Midnight, thus they will leave Muzdalifah by 11 pm to reach Mina by 12 pm midnight, in order to pelt. Thus if you make a late entry into Muzdalifah you will find space in Muzdalifah. Make wudhu on the road just before Muzdalifah. Then as is the case with both the Harams, the outsides are full but there is place on the inside. So we enter and the first space we get perform Maghrib and Esha with one Azaan, one Iqaamat. We generally find space after a little patience and a lot of duaa for 300 people to make Jamaat. When you walk into Muzdalifah you will walk 5 in a row, then within a few minutes, you will walk 3 in a row, then within a few more minutes, you will be in single file. Just keeps sight of your group markers etc.

After performing your Maghrib and Esha, do not stop; proceed to the Muzdalifah/Mina border as far as possible. The facilities in Muzdalifah have greatly improved (2002). They have pitched an overflow of tents of Mina into Muzdalifah. Generally not occupied on the night of Eid, which is the night of Muzdalifah. These tents have similar facilities as those tents in Mina. One may be lucky at times to use them if it not pre-occupied by others.
On reaching Muzdalifah/ Mina border pick up pebbles. It is called 'Mabeet' in Arabic. 49/70 pebbles, date pit size, wash them and you may require the use of a small torch. Generally food outlets in Muzdalifah are not many. But road side vendors provide the necessary tea/coffee and biscuits. It is now moving towards winter (2002), so expect cold in Muzdalifah. This makes walking easy for one is doing so in the dark and in winter. The rest/sleep in Muzdalifah is miraculous in nature. A little sleep makes one fresh for the next day - which is full of activity.

The error made in Muzdalifah is many make Fajr before time. Adhaan is given during Tahajjud time and Fajr is also performed before its time, just to get away from Muzdalifah. Do not do this. At

the first time of Fajr, Adhaan should be given, Fajr performed and then Wuqoof (stay) is made. This is Waajib for Hanafis. After Wuqoof proceed to Mina, by the time one crosses the Muzdalifah/ Mina border it is always the preferred time, sunrise.

One can also send off the ladies in the night of Muzdalifah to Mina with guides, mostly mahrams. This is what Nabi ρ did. Nabi ρ sent off his ladies due to congestion in Muzdalifah. The guides must come back to Muzdalifah to spend the night therein. Go through the shed which extends from one end of Mina to the other. While walking in the shed try to keep in the centre beam. Hujjaj usually camp on the sides of the shed because their tents are in a distance. They generally spend the next few days here, under the sheds. Food is available, toilet/ shower facilities are available and the jamaraats are accessible via the sheds.

The 3rd Day

THE THIRD DAY OF HAJ - 10TH ZIL HAJ.

On this, the tenth day of Zil Haj, there are many duties to be performed.

Firstly, there is the Wuqoof e Muzdalifah, which is from the starting of Fajr upto sunrise. If a person did not wait for sunrise but proceeded before this then the Wuqoof is performed. This is sufficient for the performance of a Waajib. Read the Fajr Salaat in Muzdalifah. However the Sunnat method is to stay until sunrise. One can make Wuqoof at Muzdalifah wherever one desires, except at a place called Waadi Muhassar, for this was the place where the Ashaab e Feel got punished. It is best to perform the Wuqoof at Jabl

e Qazaah. If one cannot reach there due to the crowds then one can stop wherever possible and read one's Fajr Salaat in the dark (on it's first time) and perform the Wuqoof. This Wuqoof also should be utilised for making duaa in abundance, such as the Talbiyaah, Takbeer, Tahleel, Istighfaar and Taubah. Many people make the mistake of moving directly to Mina and some stay in Arafaat for one or two hours and go to Mina in the night. These people are deprived from the stay at Muzdalifah and the Wuqoof after pre dawn. As mentioned previously, this results in the discarding of the Wuqoof and Damm becomes necessary.

FROM MUZDALIFAH TO MINA.

Proceed to Mina when there is enough time to perform two rakaats before sunrise. To delay longer than this in departing is against the Sunnat. It is better to take along seven pebbles (the size of a small date pip) from Muzdalifah. To take these from elsewhere is also permissible.

RAMI (PELTING) OF JAMARATUL UQBAH IN MINA.

The first thing to be done on reaching Mina is the Rami of Jamaratul Uqba. There are three pillars in Mina. They are called Jamarah and Jamar.

That which is near the Masjid Khaif is called Jamarah e Ula. Then comes the Jamarah e Wusta. At the end is the Jamarah e Uqbah or Kubrah. Around these pillars are walled circles in which one should throw one's pebbles. The actual throwing of the pebbles is called Rami.

On the tenth of Zil Haj, Rami must only be done of the Jamaratul Uqbah. On reaching Mina, pass the other two Jamarahs and proceed to the Jamaratul Uqbah. Pelt it with seven pebbles. The recitation of

the Talbiyaah ends with the pelting of the first pebble. All three types of Haj, Tamattu, Qiraan and Ifraad will follow the same procedure. When making Rami, start pelting every pebble with the recital of Takbeer and this duaa.

"I take the name of Allaah and pelt. Allaah is the greatest. My action is to humiliate the Shaitaan and to please Rahman(Allah). Yaa Allaah, make my Haj Mabroor, and forgive my sins (totally and completely) and approve of my Sa'ee (make it deserving of reward.)"

Besides Takbeer, it is permissible to say:

but it is undesirable to leave out Zikr completely.

The Masnoon time for Rami of Jamaratul Uqbah is from Sunrise upto Zawwal. It is permissible to do so from Zawwal to sunset. However,to do this after sunset is Makrooh.

In other words, the time for performing the Rami of this Jamarah is from sunrise on the tenth upto the pre-dawn of the eleventh of Zil Haj. There are, however the Makrooh times which should be avoided.

The rules differ for those who are sick, weak and for the women. There is no Makrooh times for the sick, weak and for the women.

It is not proper for those who are able to do Rami for themselves to delegate this work for others to do on their behalf. Doing so will make one a sinner and Damm becomes Waajib. Those who are making Rami for another should do so after sunset due to the crowds and the bustle at other times. Women will have no difficulty in making Rami in the night. If one did not make Rami even until the pre dawn of the eleventh, then one should do so on the eleventh, but it will now be regarded as Qazaa and Damm is also necessary

This is a day of many duties. The Haji who does not plan may end up ill, sick, tired, lost, confused, giving Damn and getting frustrated. So read, study, take some advisors. After you have reached your tents go and rest. Do not attempt to pelt Satan, unless you are experienced and sure of what you are doing. Rest, perform Zuhr, eat lunch then in organised groups go to pelt the Big Satan. On approaching the big Satan, remember you are reciting Talbiyyah which is stopped on the release of the first pebble when stoning the Satan.

The underlying applies to all the pelting on all the days. Near every Satan there are pillars. These pillars are all white and at each of these pillars there are police. So the safe way is, group together near one of these pillars, have a flag. Make sure everyone knows the flag type and on which side of the huge pillar the group is. Sometimes the husband is on one side of the pillar whilst the wife is on the other side, both weeping, or both happy, that they lost each other. Do not just rush and pelt. You will injure yourself. The group should go in pairs –husband and wife; brother and sister; mother and son etc- to pelt. Move firm footed, make sure you will not trip on your Ihraam. Do not carry valuables when pelting, this day or any other day, even during Tawaaf or Saee. Observe the flow of pelting; generally there is a gap, look for it. Protect yourself and your family, but without harming others. Try to flow out of the place and don't try to retreat against the oncoming crowd. If something of yours falls down, a sandal/footwear comes out etc, do not attempt to pick it up, you are going to get crushed.

There are no makrooh times for pelting of the weak, ill, old, disabled and women. Make use of this law to the fullest. Do not kill yourself. Now that one important aspect for the days of Hajj is over, let's move on.

Damm e Shukr – Halq and Qasr (shaving and trimming)

QURBAANI

THE FIRST QURBAANI

After the Rami of the Jamaratul Uqbah, one should make Qurbani out of gratification. This is Mustahab for the Mufrid and Waajib for the Qaarin and the Mutamatti.

If the Mufrid made Halq or Qasr before this Qurbani, then there is no Damm Waajib. It is in fact Mustahab for the Mufrid to make Rami before Qurbaani and to make Halq or Qasr before Qubaani. It is Waajib for the Rami to be before the Halq or Qasr.

For the Qaarin and the Mutamatti it is Waajib for the Rami and the Qurbaani to be made before the Halq or Qasr.

It is most superior for that person who knows how to do Qurbaani, to do so himself. If one does not know how to perform the Qurbani oneself, then it is Mustahab to stand near where the Qurbani is taking place. If one is not at all present where one has delegated the Qurbani to take place then it is also proper.

Before slaughtering, read the following duaa:

"I have turned myself to that Pure Being who has created the skies and the earth. I am on the Millat (nation) of Ibrahim (A.S.) who was free from ascribing partners unto Allaah and one on Tauheed - righteousness. Certainly, my Salaat, my Ibaadat and my life and death is all for Allaah who is Rabb of the Worlds, who has no partners and who has ordered me on that and I am from amongst the Muslims. Yaa Allaah, this Qurbaani performance is Your Order and for You."

After this, say "Allahu Akbar' and then slaughter.

As stated earlier, Qurbaani is Waajib for the Qiraan and the Mutamatti (i.e. one goat or one sheep,or ram whose age is at least one year or one portion of a camel of five years or a cow of two years). This Qurbaani is Waajib to be done within the boundaries of the Haram and it is best to be done in Mina.

If a Qaarin or a Mutamatti does not have the means or the ability to perform this Qurbaani due to shortage of money, then he should fast in it's place. The method of performing this fast is as follows:
1) He should keep fast for three days BEFORE the tenth of Zil Haj, AFTER the Ihraam of Umrah and DURING the months of Haj (i.e. Shawwaal, Zil Qadah and Zil Haj).

2) Thereafter, he should keep another seven fasts after the Ayyaam e Tashreeq, either in Makkah or in any other place. It is best to keep these at home.

3) If any Qaarin or Mutamatti (who could not make Qurbaani for the reasons mentioned earlier) did not keep the initial three fasts before the tenth, then he has to make Qurbaani. If he still does not have the means then he should come out of Ihraam by shaving or trimming, but as soon as he has the ability to do so then he should make three Damms.

i) One for being a Qaarin or a Mutamatti.
ii) One for becoming" Halaal"(out of the state of Ihraam)
iii) One for the delay in performing the Damm after the Ayyaam e Nahr.

AN IMPORTANT POINT TO REMEMBER.

1) For the Qaarin or the Mutamatti, it is necessary to perform the Qurbaani on the tenth, eleventh or the twelfth. It must be completed before the setting of the sun on the twelfth of Zil Haj.

2) Until Qurbaani has not been made (as stated in one, above), Halq or Qasr CANNOT be made. If this was done, then another Damm becomes Waajib.

3) If, due to some reason, one could not make Qurbaani on the tenth, then it is to be done on the eleventh or the twelfth, and Halq or Qasr can only be made after this.
4) The Halq or Qasr of the Qaarin or the Mutamatti is only to be done AFTER the Qurbaani.

THE SECOND QURBAANI

The Qurbani which is normally Waajib on every Saahib e Nisaab in every area and which we all know as the Qurbaani of Eidul Adha, still remains so for all Haajees, who have made intention to stay in Makkah Mukarramah for a period of fifteen days or more.

It is not necessary to perform this Qurbaani at Mina or Makkah. If it is done at ones hometown it will be proper as well.

If one has no intention of staying in Makkah for fifteen days or more, then this Qurbaani is not Waajib on that person, since he is a Musaafir and the laws relating to this Qurbaani do not apply to the Musaafir.

ABOUT HALQ AND QASR.

Halq is the shaving of the hair and Qasr is merely the trimming of the hair. Whether the Ihraam is that of Haj or Umrah or of both, the method of being released from it is specified by Halq or Qasr. One cannot be released from the state of Ihraam unless Halq or Qasr has

been made. If one had worn sewn clothing or cut any other hair besides that of the head or paired the nails or applied Ittar before Halq or Qasr then Damm(penalty) becomes Waajib.

A person who performs Umrah will make Halq or Qasr after Sa'ee.

The Mufrid and the Qaarin will perform Halq or Qasr on the tenth eleventh or twelfth, depending on when Rami and Qurbaani were made. It is also permissible to make Halq or Qasr until sunset of the twelfth. To make Halq or Qasr later than this makes Damm Waajib.

It has been mentioned previously that the one performing Ifraad Haj can make Halq or Qasr on the tenth after Rami since Qurbaani is not Waajib but Mustahab for the Mufrid. However, it is best to act upon the Mustahab and perform the Qurbaani. If one did not do so there will be no Damm or sin.

The Qaarin and the Mutamatti should not make Halq or Qasr until their Qurbaani has been performed. This Qurbaani is Waajib for these types of Haj. Similarly,the sequence is also Waajib for them. The sequence is to first perform Rami of the Jamarah Uqbah, then the Qurbaani and then only must Halq or Qasr be done. If this sequence was not adhered to, then Damm becomes Waajib.

THE METHOD OF PERFORMING HALQ OR QASR.

This procedure should be carried out while facing the Qibla. Start shaving or trimming from the right side. At the time of Halq or Qasr say Takbeer and then the following duaa which has been narrated from the elders:

"All Praise is for Allaah, who has granted us Hidaayaat (guidance), and has granted favours upon us and has completed (grants us the ability) for us the actions and laws of Haj. Yaa Allaah, my forehead

is in your control, thus specify for each hair a light on the day of Qiyaaamat. And for every hair forgive a sin of mine. Increase the stages of Jannah for me, for each hair. Yaa Allaah, grant Barakat in my Nafs (inner self) and accept my Haj. Yaa Allaah, forgive me and those who make Halq and Qasr. Oh Most Forgiving. Aameen."

After Halq or Qasr, also say Takbeer. All the prohibitions, except relations with one's wife end with the performance of Halq or Qasr. This relation is only permissible after Tawaaf e Ziyaarat.

FROM KITAABUL HAJ

Generally, one had made prior arrangements for slaughtering. So know where this is to be done. If you are going to the abattoir, do so. It is tiresome and tedious. Once the Damm e Shukr is done and you are certain of that by way of communication through your agent etc, then one may remove all the hair from the head by shaving, which is called Halq or remove ¼ of the hair of the head which is called Qasr. Hence the queues are longer and the prices doubled. If someone in the group can do so, then he made do so, it is okay. You may then clip of the women's hair, 25mm – finger tip length.

Now you are out of Ihraam. All restrictions are lifted except sexual intercourse. If one does so then the penalty is the sacrifice of one big animal, one cow/ one buffalo/ or one camel.

Tawaaf e Ziyaarat

TAWAAF E ZIYAARAT.

After Rami, Qurbaani and Halq or Qasr, one should proceed to Makkah for the Tawaaf of the Baitullaah. This Tawaaf is called Tawaaf e Ziyaarat and is one of the Faraaidh of Haj. It is also called Tawaaf e Rukn and Tawaaf e Ifaadhah. The first time for this Tawaaf begins from pre dawn of the tenth of Zil Haj. It is not

permissible to do so before this. It is permissible to do so on the eleventh or twelfth of Zil Haj. However to do so on the tenth is the best. The time for this Tawaaf lapses with the setting of the sun on the twelfth. If it is performed after this time then Damm becomes Waajib. After Tawaaf e Ziyaarat, relations with one's wife is allowed.

It is important to note that if one had made Sa'ee of Haj with the Tawaaf e Qudoom, then Raml should not be made for Tawaaf e Ziyaarat. If, however, one did not make Sa'ee at the time of Tawaaf e Qudoom, then one should do so now. In this case, one should also perform Raml in the Tawaaf e Ziyaarat.

LAWS OF IDHTIBAA'

The rules regarding Idhtibaa' are related to the wearing of sewn clothing. If a person made Sa'ee after Tawaaf e Ziyaarat and if he has NOT yet made Halq or Qasr and if he has not worn sewn clothing, then he will make Idhtibaa' in Tawaaf e Ziyaarat.

If he had made Halq or Qasr and he had worn sewn clothing then the reason for Idhtibaa' has fallen away and he should therefore perform the Tawaaf without Idhtibaa'.

LAWS FROM KITAABUL HAJJ

As a rule, besides the Tawaaf you make whilst in the state of Ihraam, which will be barefooted for men, try to make Tawaaf with thick socks or half leather socks. The floor is cold and also whilst walking off the red carpets in the Masjid e Nabawiρ, the marble floors are cold. Our feet are not accustomed to this and many complain of aches, pains and sore feet. Try not to use transport between Mina/ Azzizia to Makkah for Tawaaf e Ziyaarat. It is easier to walk slowly to Makkah.

On reaching the Haram, do not rush and perform Tawaaf e Ziyaarat. Observe the crowds, at about 11pm the crowd subsides, but by midnight it soars again. This Tawaaf e Ziyaarat should take between 30 to 45 minutes. Have patience it is strenuous, busy and slow. Protect the women folk, elderly and children. Pre-mark your meeting places in case you are mis-placed.

If a person is extremely sick, weak or due to some reason is incapacitated, then the Tawaaf e Ziyaarat can be delayed. Tawaaf e Ziyaarat can be made up-stairs also. Tawaaf e Ziyaarat can be made using the wheelchair or people whom you pay to be carried around the Ka'bah. Then make 2 Rakaats Waajib ut Tawaaf and make the 9th Istilaam before proceeding to Saee.

For Tawaaf, wudhu is a pre-requisite, if wudhu breaks during Saee then Saee continues. Wudhu is not a pre-condition for the validity of Saee. But make every effort to make Saee with wudhu unless one had a valid excuse. Saee means going from Safa to Marwah 7 times, from Safa to Marwah is 1 time.

Raml is moving a little faster – jogging between the 2 green lights between Safa and Marwah, this lapses due to crowd congestion, sickness or weakness. Make duaa at Safa/ Marwah, you may raise your hands like you do after Salaat in duaa. If you cannot stop, which is the case most of the time, make duaa whilst you are turning at the points of Safa and Marwah. Saee can be made on the upper levels. One may make 2 rounds of Saee and then rest, then another 2 and rest, then another 2 and rest and then one to complete. This spacing can be done over hours and days.

RETURNING TO MINA AFTER TAWAAF E ZIYAARAT.

After performing Tawaaf e Ziyaarat on the tenth, return to Mina and spend the eleventh and the twelfth night in Mina. On both these

days, after Zawaal, make Rami of all three pillars (Jamaraats).If one did not make Tawaaf e Ziyaarat on the tenth, then make it during the night or day of the eleventh or twelfth in Makkah.
FROM KITAABUL HAJJ

After Tawaaf e Ziyaarat and before performing the Saee, the last law of Ihraam(sexual intercourse) becomes permissible. However, do not delay the Saee un-necessarily. You may perform 2 rakaats Nafl Salaat and now return to Mina and stay the night which is Sunnat for the Hanafis but to stay some portion of the night in Mina is Waajib, for the Shaafis. You may either walk to Mina or take transport or sometimes your agent arranges transport. However, tell the driver to leave you near the Jamaraat, for if you are a South African your tent is nearby and if you are from any other country, by now you have a marker; a bridge name, a fire station, a clinic number, a slaughter house name/number etc. Use that to get near your tent. The transport will never reach very near your tent.

Reach your tent and rest. Do not forget to be constantly taking in liquids, no matter how big size you are, to avoid de-hydration I have seen big size people get dehydrated.

4th Day in Mina

THE FOURTH DAY OF ZIL HAJ.

If, due to some reason, one could not make Qurbaani or Tawaaf e Ziyaarat on the tenth, then do so on this day, the eleventh. After Zawaal, make Rami of all three Jamaraats (3x7). The mustahab time for Rami on this day is from after Zawaal until sunset. It is Makrooh to do so after sunset. If, however, it was done BEFORE the rising of the sun on the morning of the twelfth, then no Damm will become due and it will be valid. After sunrise on the twelfth, the time of the Rami for the eleventh has elapsed and if this was not done then both Qazaa and Damm become Waajib. This means that one will have to

do the Rami of the eleventh and the Rami of the twelfth on the twelfth day of Zil Haj and one should also give Damm for allowing the Rami to become Qazaa.

HOW TO PERFORM RAMI.

The Rami of the eleventh will be performed in the same way as on the tenth, for the Jamarah Uqbah. After completing this Rami, stand away from the crowd, face the Qibla, raise the hands and make duaa. Do this for as long as it takes to recite twenty aayaats. During this period, pause, engage in Takbeer, Tahleel, Istighfaar and Durood Shareef. Pray for yourself, your companions and the Muslims in general. This is a place where one's duaas are easily accepted.

After this, proceed to the Jamarah e Wusta and do the same as before(i.e. pelt the seven pebbles).After this also, move aside and pray as before. Then proceed to the Jamaraah e Ula and repeat the same procedure again. However, this time, do not stop for duaa. To stop for duaa has not been proven, but one should make duaa while returning from here.

For this day, whatever had to be done has been done. Spend the remaining time in Mina. Remain engaged in Zikr, Tilaawat and duaa. Do not waste your precious time in vain, negligent and futile talks.

The women should make their Rami during the night of the eleventh. Do not totally discard it nor delegate it to someone else to do on your behalf. There are less crowds at night and it is quite convenient then.

LAWS FROM KITAABUL HAJJ

On the 4th day of Hajj you will only have to pelt the Satan after Zawaal. We suggest that you do so after Asr. The women, elderly and sick may do so after Maghrib and Esha as well. The advice rendered before applies here again. In the tent, please do not fight

over petty things, quarrel over stupid matters, be abusive due to idleness. Engage yourself in Quraan Tilaawat, zikr, be helpful to others, be generous, aid the weak, support the elderly, make it comfortable for others. Be regular in Salaat with Jamaat. The Imaam has to be a 'Muqeem' for a 4 Rakaat Salaat. Try to arrange lectures by reliable pious Ulema after every Salaat, especially after Esha Salaat.

Do not waste your time in vain, futile activities and discussion. Be aware, you a Haji, reform, change, take stock of yourself, know why you are performing Hajj. Learn, study and teach Deen. Engage in extra Tilaawat and zikr. If you cannot do more Ibaadat then sleep and rest it is better than doing the wrong things. Do not compare the food in your tent to what is being served elsewhere. Be content, be happy, consider how fortunate one is when compared to others. Do not engage in Bid'at. If you are under any medication, make sure you take these regularly, be cautious, do not give rulings from your side. Contact a reliable, pious, experience Alim on Hajj, others will make you slaughter a farm, by giving you the wrong Fatawas.

Some people are under the impression that to keep lengthy hair before Umrah is part of Deen and then also on completion of Umrah not to shave the head completely (Halq) is part of Deen in order to leave hair for Halq at the time of Hajj. Please do not concern yourself with Bid'at.

The 5th day of Hajj

THE RETURN TO MAKKAH AND THE FIFTH DAY OF HAJ

Rami has to be made of all three Jamaraats(3x7). Do this after Zawaal as on the previous day. As explained earlier, the Mustahab time for the performance of this rite is from after Zawaal until sunset. From sunset to pre dawn of the next day is Makrooh, except for the women and the weak.

If Qurbaani or Tawaaf has NOT been done upto now, then it is necessary to do so BEFORE the setting of the sun. The Rami for this day also has to be performed before sunset.

THE FIFTH DAY - 13th Zil Haj.

After the Rami of the twelfth, one has the choice of:

1) Moving out of Mina before sunset and proceeding to Makkah. In this case there is no necessity to perform Rami on the thirteenth.

2) Staying in Mina for the Rami of the thirteenth. In this case, one will spend the night of the twelfth in Mina and perform Rami of all three Jamaraats (3x7) on the thirteenth.

3) If one happens to be in Mina after sunset, then it is Makrooh to leave without performing Rami of the thirteenth. Similarly if one happens to be in Mina on the morning of the thirteenth, then also it becomes Waajib to perform Rami of the thirteenth. If one moved out without doing so, then Damm becomes Waajib.

The best thing to do is to remain in Mina willingly until after sunset and to perform the Rami of all three Jamaraats on the thirteenth, after Zawaal and then to proceed to Makkah, even though it is permissible to move out on the twelfth.

The method of performing Rami this day, is the same as that of the previous day but the time for performing it is less. Rami cannot be performed after sunset as on the other days. The time for this Rami ends at sunset of the thirteenth. If one did not do so after it had

become Waajib to do so by sunset, then one will have to give Damm.

If someone made Rami after Pre dawn and before Zawaal, on the thirteenth of Zil Haj, then although it is valid it will be Makrooh. However, no Damm is Waajib due to this detestment. After the Rami of the twelfth, or, if one had stayed over, then go to Makkah on the thirteenth and remain engaged in righteous acts. Perform as many Tawaafs as possible and also, if one wishes, perform Umrahs, but more Tawaafs is better than more Umrahs, so the more Tawaafs the better. If one does perform Umrahs, then do so after the thirteenth.

LAWS FROM KITAABUL HAJJ

Do not spoil your Hajj by last minute fighting etc. Today people get excited and want to go to pelt Satan on their own. They want to leave the group. They may do so provided one knows the procedures of safety. It is permissible to perform Tawaaf e Widaa, immediately after Tawaaf e Ziyaarat.

Go, preferably in a group. The advice of the above is applicable here also. It is best to pelt after Asr, then cross the border into Makkah. The border of Mina is just after the big Jamaraat. So pelt, no duaa and leave. If you want to stay for the 13th Zil Hajj, the 6th Day you may do so. These days there are many who so. It is makrooh to leave, Mina to Makkah after sunset and necessary to stay in Mina if you are there during Subhe Saadiq (pre-dawn) time. If you are staying, go back to your tent and relax. Make Ibaadat a lot and increase in Zikr. If you are going to Makkah or Mina then increase making Zikr and reciting Quraan.

The 6th day of Hajj

Although permissible to stone after Sunset it is better to do so after Zawwaal. Same advises apply.

INCLUDE PELTING DIAGRAMS AT VARIOUS STAGES

Leave for Makkah or Azzizia, increase zikr. If you decide to stay the 13th Zil Hajj, do so, it is most rewarding. There is plenty of food available. Although the pelting is permissible after Subhe Saadiq, do it after Zawwaal, after Zohr, after lunch. The crowds are less. In both days after your last pelting whether it be 12th or 13th, avoid using transport to Makkah or Azzizia. Experience has shown, this journey sometimes takes up to 4/6 hours. Take a slow walk, rest at short intervals if you are weak. Take your time, by now you are half a guide.

Stay after Hajj in Makkah/ Azzizia

Many now come to Azzizia on the 1st day of Zill Hajj and stay there after Hajj. They depart from there also. In Azzizia one should be regular in the nearest Masjid to your place of residents with Salaat, Quraan Tilaawat. Sometimes the agent provides food, during your stay in Azzizia, other agents sell the food to his Hujjaj, otherwise one cooks in the apartments of Azzizia or buys food from other sources.

Generally most agents DO NOT provide food after the 5 days, then the Haji looks around and makes the necessary arrangements, suitable for himself. There are some who sell the food, both in Makkah and Madinah and bring it to your apartment. These people are easily contactable and famous also. Note meal for one suffices for two.

Generally before Hajj your Hajj agent has taken or made arrangements for a 'Ziyaarat' of Makkah, just as was done for you in Madinah. You have one duty to perform i.e. Tawaaf e Widaa.

TAWAAF E WIDAA.

It is Waajib upon all those who stay outside the Meeqat to perform a departing Tawaaf after the performance of Tawaaf e Ziyaarat. This Tawaaf is called the Tawaaf e Widaa and it is also called Tawaaf e Sadr. This is the final Waajib of Haj.
This Tawaaf is Waajib on a person irrespective of which type of Haj he has performed. It is Waajib for all three types of Hujjaaj.

This Tawaaf is NOT Waajib on all those who reside within the boundaries of the Haram and on the "Ahle Haram" (the residents or the people of the Haram.)

A woman who experiences her Haidh (menstruation) after performing the Tawaaf e Ziyaarat but before the Tawaaf e Widaa and whose Mahram is proceeding out of Makkah, need not perform the Tawaaf e Widaa. As long as she is not yet pure, this Tawaaf is not Waajib upon her and she may leave it out without having to give Damm.

It is not necessary to make intention for Tawaaf e Widaa. Any Nafl Tawaaf made after Tawaaf e Ziyaarat, becomes an adequate substitute for Tawaaf e Widaa. However it is best to intentionally perform this Tawaaf at the time of departure.
It is Mustahab to perform this Tawaaf again if one remained in Makkah due to some need.

After performing the Tawaaf e Widaa, perform two rakaats Salaat and facing the Qibla, drink Zam Zam water and depart from the Haram. There is no specific Masnoon duaa for this occasion.

One should therefore ask for whatever one desires. Ask especially to be able to return to this wonderful place. Some elders have written some beautiful duaas which may be read if one so desires.
LAWS FROM KITAABUL HAJJ

Your last Nafl Tawaaf can substitute as the Tawaaf e Widaa. Tawaaf e Widaa can be made immediately after Tawaaf e Ziyaarat in the days of Hajj.

What to do in Makkah after Hajj

1. Increase the Zikr of Allaah, tremendously;
2. Be absolutely regular in Salaat;
3. Complete your Quraan Khatam, if not done as yet;
4. Start or continue making Qaza Salaat;
5. Complete your 50 Tawaafs, if not done as yet;
6. Learn to make Salaat correctly;
7. Develop love for Allaah and His Rasul ρ;
8. Adorn the Hijaab (ladies);
9. Grow the beards to Shari length (men);
10. Raise the garments above the ankles (men);
11. Avoid gossip, vain talk, bad company and useless activities;
12. Do not spoil your Hajj;
13. Help others whenever possible;
14. Make duaa for the acceptance of your Hajj;
15. Look, feel, behave, think and focus like a Muslim.

When your agent has made arrangements for your departure and the bus arrives, board. Do not forget any luggage, small or big, once you leave Makkah, what's left is left. You will be taken back to the Hajj terminal, from where you started, your wonderful Hajj journey. You will be given back your passport, make sure it is yours.

Now you may go to the United Agency Office to reclaim any non-used coupons. Perhaps you flew from Jeddah to Madinah or Madinah to Jeddah then you are entitled to some refund. You go to the counter, they will give you a document to collect money from the bank. This is a simple, easy, non-complicated procedure. Get your boarding pass, get your luggage checked in and wait for your flight.

The Hajj transit lounges have the air-conditioner's on full. Do not forget to take your jersey, warm hat, shawl and warm socks. Many Hajji's are well all the way but get sick at this stage. Make sure you know how many litres of Zam Zam you are allowed to take. Your container has to be properly sealed, marked clearly and do not forget to retrieve it on arrival.

It is safer to declare and pay a little to avoid embarrassment. Now remember you are a Haji, your duaas are accepted for 40 days. Do not start by doing the wrong things e.g., embracing na-mahram people.

From Makkah to Jeddah with private transport

If you stay longer in Makkah for a lengthy period of time and by then the group is gone with transport organised by the agent. Then, one day before your journey to Jeddah, go to Mohassasah, show them your ticket and they will tell you to bring a taxi having a Saudi driver, do so, it is easy to find such a driver.

When the driver takes you to the airport make sure you know which terminal you are going to, North/South, stipulate the price first, state that the price includes luggage. At the terminal, the driver will go to an office and before leaving Makkah the Mohassasah gave the driver some documents to have signed in Jeddah airport.

On handing over the passport to the official in Jeddah airport the driver will have the documents signed and will go away to Makkah. You will get your passport and then retrieve any money, if owed to you.

Signs of an accepted Hajj

Ulema have stated that the signs of an accepted Hajj are:

1.) A person becomes more Allaah- conscious;

2.) He becomes regular in performing Salaat;
3.) Love for the world decreases;
4.) Love for the Aakhirat increases;
5.) Love/ respect for the 'symbols' of Deen increases – Sunnat, Ulema, Quraan, Masjids etc;
6.) One yearns to go back to the Blessed places;
7.) One avoids Haraam;
8.) One becomes generous;
9.) One avoids evil company;
10.) One increases the Zikr of Allaah;

Mufti Afzal Hoosen Elias
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